October 9
1941

Millennial Star

Pioneer Mother and Son

Vol. 103, No. 41 Thursday, October 9, 1941

AUXILIARY ISSUE

I AM HOME

Result and Creator am I;
Heirloom of those gone and heritage of those to come.
Through me life immortal has spoken in messages that the world has loved, feared and revered.
I tell the story of life's evolution, the story of growth, the story of civilization.
I am the first and the last memory of life.
I am the inspiration of the home eternal.
I am the incentive to marriage, and the consolation of the lonely.
I rescue the wayward from the sorrows of life;
I console the despairing;
I lesson the fears of the dying;
I whisper hope to the bereaved.
I embody the wisdom of the past.
I offer the wisdom of the future.
I belong to all peoples, all races, all worlds.
I am the expression of all that is best in their history.
Their loves, their arts, their religion.
I train the young;
I modify their heredity;
I march with their progress;
I adjust to their need.
I influence their lives for good.
To that end was I created—
The mightiest force of God.
I AM HOME.

—Abby L. Marlatt,
University of Wisconsin.

THOUGHT FOR THE WEEK:

A house is built of bricks and stones,
Of tiles and posts and piers,
But a home is built of loving deeds
That stand a thousand years.

—Victor Hugo.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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JAMES P. HILL
Editor—Publisher

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Therefore, dearly beloved brethren, let us cheerfully do all things that lie in our power, and then may we stand still with the utmost assurance, to see the salvation of God, and for his arm to be revealed.—Doctrine and Covenants, Section 123: 17.

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THIS WEEK'S COVER

FOR many of the early women of our Church the sacrifice of home and all that it meant to them must have been great indeed. We feel proud of their faith and dauntless courage and know that, because of it, in great part, we are able to enjoy the refining influences of Mormonism in our homes today.

Why Not Marry Outside Of The Church ?

By Dr. John A. Widtsoe.

From the Improvement Era

THERE are good people in every church, and among those who claim no church affiliation. But, good people, kind, honest, charitable people, may be in error concerning the meaning of life. That has always been the view and contention of Latter-day Saints. The groom of one faith and the bride of another may be equally virtuous. It is their differing beliefs or convictions relative to the truths of existence that make the success of their marriage questionable or more difficult to attain.

Love is the foundation of every truly happy marriage. The more genuine the love, the greater the joy of association between husband and wife. A loveless marriage, or one in which love diminishes with the years, always ends in grief.

The beginning of love is usually physical attraction. There are gifts of body, of face and form, of eyes and voice, that awaken desire for acquaintanceship and possession. That is nature's way, respected by all sensible people.

Above physical charm, love is begotten by qualities, often subtle, of mind and spirit. The beautiful face may hide an empty mind; the sweet voice may utter coarse words; the lovely form may be ill-mannered; the woman of radiant beauty and the man of kingly form may be intolerable bores on nearer acquaintanceship; or, the person who looks so attractive, may really have no faults, may excel us in knowledge and courtesy; yet he is not of our kind; his ways are not ours. Under either condition, love wilts in its first stage. "Falling in love" is always from within, rather than from without. That is, physical attractiveness must be reinforced with mental and spiritual harmony, if true love is to be born and have long life —from the Latter-day Saint point of view, to last throughout the eternities. The man and his wife, to make love secure, must have much the same outlook on the major issues of life; they must grow in the same direction. If one is an infidel and the other a believer in God, the resulting disagreement of spirit will tend to drive the two apart despite greater physical attractions. The association of husband and wife is so close and intimate that every difference becomes evident and important.

This is especially true in matters pertaining to religious faith. Religion, under its wide definition, is the philosophy of life, by which we regulate our conduct. As we believe, so we act. The past, the present, and the future, all that we are and shall be, are involved in our religion. We cannot by any means be in full sympathy with any person who, in this most profound of man's concerns, is not in sincere harmony with us. Under circumstances of differing faiths, love rises only to its partial height. The fullness of love fails us. Drabness enters where only sunlight should be found.

A common result of such a marriage is the attempt at compromise. Then, neither one lives religion properly. Both become lukewarm in their duties, unless, indeed, one, through superior power of will or dominance, compels the other to

follow his way. In either case, an inner disintegration follows; the sensitive plant called love withers and often dies. The surpassing joy of love comes only to those who enjoy harmony of belief and mutual understanding.

Husband and wife of different faiths, however fine they may be in character, and earnest in their attempts to rise above their differences, become acutely aware of their situation when children come into the household. In what faith shall they be reared? Sunday after Sunday, and oftener, that question arises. When illness enters the home, the Latter-day Saint wife longs to call in the Elders to administer to the sick, but hesitates because there is no unity of faith in the household; and the Latter-day Saint husband hesitates to exercise his Priesthood for the same reason. The children, themselves, grow up cognizant of a family strain, crowding their happiness, often compelling them to take sides for one parent as against another. The differences persist through more than one generation, often affecting great-grandchildren. Time and again, spoken or unspoken, under the many vicissitudes of life, the lack of common spiritual understanding becomes a torment to husband and wife, and also to the children. Inward happiness of individual and family, so necessary to full joy, is stifled.

Another mighty objection to "mixed" marriages rises before Latter-day Saints. Only members of the Church may be married in the temple of the Lord, and be sealed to each other for time and eternity. Marriage outside of the temple removes one of the sweetest promises of true love—its eternal continuation. No promised gift feeds love so fully or helps so much to face the storms of life. To forfeit that privilege may mean eternal regret. True, the unbelieving wife or husband does at times join the Church and may then receive all the blessings of the Church. But, such cases are relatively rare. It is a remote chance.

Human experiences and safe counsel are clearly against "mixed" marriages. The countless cases on record are full evidence that more joy is realized, more usefulness attained, when persons of the same faith marry. Members of the Church, to conserve their own happiness, should marry within the Church. Usually, more deliberation, the avoidance of haste, will prevent many a contemplated marriage with someone outside of the Church. Such delay, with patience, will be well repaid in life's happiness. Certainly any Latter-day Saint considering marriage outside the Church should seriously count the cost, one that continues through life.

We are regretfully mindful of the marriages within the Church which are unhappy. That probably, under the limitations of human weaknesses, cannot be avoided. Whether in or out of the Church, we are free agents, and to a certain extent, moulders and makers of our own lives. The fact remains, however, that the proportion of happy marriages is higher among those of the same faith, and highest among those married in the temple.

Let not this writing be misunderstood. The excellent people of differing faiths who have married, and who earnestly, sin-

(Continued on page 645)

Pioneers Offer Pattern For Modern Lives Says 90-Year-Old Idaho Woman

MARRIED at the age of 15, after crossing the Atlantic in a sailing ship and walking across the plains and mountains to Utah from Wisconsin, Frances Elizabeth Wright Harker, 90, of Shelley, Idaho, still thinks that if the people patterned after the lives of the Pioneers in some ways, they could improve their own lives.

Hardship and sacrifice that may have dismayed and discouraged her weaker sisters only left her stronger, and today, at the wise age of four score and ten, she is an inspiration to her family and fellow Church members.

Born in Pointon, Lincolnshire, England, March 16th, 1851, she was a convert to the Church when Seymour B. Young laboured in the British Mission. Until she was 12 years of age, her family resided in North Prairie, Wisconsin.

WALKED EVERY STEP

In 1862 her family joined a company of Latter-day Saints under the leadership of Harry W. Miller and crossed the Plains, reaching Utah in October after three months of difficult travel. Difficult, because "Grandma Harker walked every step of the way."

She married William Harker in the Salt Lake Endowment House and they lived in Taylorsville until 1906 when Shelley, Idaho, was chosen as their home. Later they returned to Salt Lake, where Mr. Harker died. They had 11 children, three of whom are living.

FAITH-PROMOTING DAYS

Her sharp mind recalls details of those rough, hard, but faith-promoting days:

"My first house had one room and was of logs, with a dirt roof. It had two little shelves in the corner for just what dishes we could get along with. We had to scrub our unpainted floors, tables and chairs with sand instead of soap. What soap we had we made from lye processed from quaking aspens. We had no sewing machines, but made men's clothing and our own by hand, using sheep shears to cut out all garments.

"The men broke their land with wooden ploughs. There were no horses for our trip westward and we made the journey from Wisconsin with oxen.

"Red rock salt was boiled down to make table salt for cooking.

CANTERED TO DANCES

"During our courting days we rode horseback to dances with our partners. A fiddle furnished the music. President Brigham Young was the most graceful dancer I've seen—he was so light on his feet," Mrs. Harker recalled.

"Modesty was a much prized possession," she related. "The girl in our day could sew, cook and keep house and do many other things. We married young, but we made it stick; and made good women, too! Times were hard, but I never felt to complain about what we had to eat or wear. We did the best we could.

"The first company of Pioneers had greater hardships than we had and many died on the way. My mother-in-law said the hardest thing she had to do was to make bread from ground oats.

"I have seen many changes in my life," says Mrs. Harker at 90, but I still think if the people patterned after the lives of the Pioneers they could improve themselves."

★

WHY NOT MARRY OUTSIDE OF THE CHURCH?

(Continued from page 643)

cerely are seeking to make their unions happy, are entitled to our highest respect. For them our hope is that they may come to a unity of faith—faith in the restored Gospel of the Lord Jesus Christ. Yet, such couples are probably the first to admit, perhaps only inwardly, that the contentions made in answer to the question at the head of this article are sound and worthy of serious consideration by all who look forward to matrimony.

Youth of Israel! Marry within the Church!

★

THE BRIDE'S FATHER SPEAKS TO THE BRIDEGROOM

I stood there once, where you now proudly stand,
And felt the same deep surge of tenderness
For one who came to lay her trembling hand
Within my own, and watching you, I guess
How you are vowing now no time shall dim
This ardent sympathy with mood and whim
As down the ribboned aisle we slowly move
You think your heart can hold no more of love.

But on another and more poignant day
You'll stand here where I stand, playing this part;
And all this shining love will dim to grey
Compared to that which then constricts your heart.
You think that you adore your tremulous bride,
But when your daughter walks here at your side,
Oh, then you'll realize that your heart pours
Its fullest love upon a bride not yours!

—Olive W. Burt.

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CORRECTION

In the "Star" Vol. 103, No. 37, September 11th, 1941, the Editorial "Brain Insurance," by Marba C. Josephson, was wrongly attributed to Marva C. Jefferson. The "Star" apologises.

For The Young Folk

A FRIENDLY ENEMY

TRAINS and motor cars are everyday things now, and all of us have been a journey in a motor bus or a train at some time or other. Do you ever think of the days before motors and steam engines were invented? Travelling from one place to another was very difficult then, and often the roads were dangerous and infested with robbers, as you will know if you have read some of the thrilling stories about highwaymen. The roads in Eastern countries were more dangerous than any, particularly in the mountainous country of Judea, where the Saviour lived. It was considered a very foolish thing to travel alone, because thieves and murderers used to hide behind the rocks in lonely parts of the road and spring out upon the unwary traveller. This state of affairs so impressed the Saviour that He told the people a parable about it. A parable is an earthly story with a heavenly meaning. I am going to repeat to you the earthly story, and see if you can find the heavenly meaning.

A certain Jew was travelling from Jerusalem to Jericho and, when passing a lonely spot, was set upon by thieves who took all that he had, even the clothing he wore, treated him very cruelly, and left him lying half dead in the road. A priest happened to pass down the same road some time later, and when he saw the poor man lying there he passed over on the other side of the road. Later still, there came a Levite, who was supposed to be a very holy man, but he only looked at the stranger, and also passed by on the other side. When these two men were well out of sight, it so happened that a Samaritan chanced to come down the road. Now the Samaritans and the Jews had long been enemies because the Jews thought that the Samaritans were unclean, so you see a Samaritan would have been the last person to help any Jew who was in trouble. This particular Samaritan, however, went over to the Jew, put ointment on his wounds and bandaged them the best he could. Then he placed him on the back of his own donkey and took him to the first inn he saw. There he paid the Innkeeper to take care of the man, and said that he would pass that way again in a day or two to see if there was anything else he could do.

When Jesus came to the end of the story he turned to the people who were listening and asked them which of the three men passing down the road was the neighbour to the man who was robbed. Who do you think was the neighbour?

If the Lord said to you, "Love thy neighbour as thyself," for He does tell us that in the Bible, who would you think was YOUR neighbour? Will you, also, try to love those who are your enemies?

If you wish to read this story for yourself you will find it in the tenth chapter of St. Luke.

Missionary Movements

APPOINTMENTS AND ASSIGNMENTS

Sister Lilian Susannah Burton was assigned to the Manchester District on the 9th August.

Sister Ruth Ann Schofield was assigned to labour in the Newcastle District on the 10th August.

Sister Edna Gardner was assigned to labour in the Birmingham District on the 15th August, and transferred to the Mission Office on the 4th September.

Sister Louise Taylor was set apart as full time Missionary by President A. K. Anastasiou on the 31st August, and assigned to labour in the Birmingham District, commencing on the 6th September.

TRANSFERS

Sisters Dinah Ferguson and Annie McKenzie were transferred from the Irish to the Scottish District on the 13th August.

Elders Alvin Loraine Gittins and Andre C. Anastasiou, Jr., were transferred to the Leeds District from the Mission Office and the Welsh District, respectively, on the 26th of August.

Sister Marjory Germany was transferred from the Hull District to the Birmingham District on the 31st August.

Sister Ivy Woodhead was transferred from the Nottingham District to the Mission Office on the 4th September.

Elders Roland Collins and Ralph Burton were transferred from the Norwich District to the Bristol District on the 4th September.

Elder Arthur John Fisher was transferred from the Liverpool District to the Mission Office on the 4th September.

Elder William Harry Dyson was transferred from the Mission Office to the Scottish District on the 5th September.

Sister Doris Florence Peacock was transferred from the Mission Office to the Nottingham District on the 6th September.

Sister Mollie Smith was transferred from the Birmingham District to the Mission Office on the 20th September.

RELEASES

Sister Emma Jane Wynn was honourably released on the 24th August.

Sister Violet Clough was honourably released on the 31st August.

Sister Ruth Williams completed her six months' Mission and was honourably released on the 20th September.

Sister Doris F. Peacock completed her six months' Mission and was honourably released on the 27th September.

Sister Loise Collins completed her six months' Mission and was honourably released on the 27th September.

The Latter-Day Saints' "Millennial Star"

THURSDAY, OCTOBER 9, 1941

EDITORIAL

"Dream, O Youth! Dream Nobly And Manfully"

LORD BULWER-LYTTON said, and I nearly always quote it when talking to young people:

> "Dream, O youth, dream nobly and manfully,
> and your dreams shall be your prophets."

If you have ambitions, dream of what you wish to accomplish, and then put your shoulder to the wheel and work. Day-dreams without work do not amount to anything; it is the actual work that counts. Faith without works is dead, so the Apostle James tells us, as the body without the spirit is dead. There are any number of people who have faith, but they lack the works, and I believe in the people that have both the faith and the works and are determined to do things.

Unto those of you who have worthy determination the Lord will open the way before you whereby you can accomplish the labour. There is no passage in all the Book of Mormon that has made such a profound impression upon my very heart, soul, and being, as the statement of Nephi when he went up to Jerusalem with his brothers to secure the brass plates from Laban. When they made a failure, and the brothers of Nephi wanted to go back to their father's tent in the wilderness, Nephi told them he would not go back, that he would stay there until they had accomplished the thing which the Lord required of them. And he announced to them that he knew the Lord made no requirements of men but what He prepared the way whereby the thing that was required might be accomplished. I am not quoting the exact language but the exact idea. I read the Book of Mormon as a young man, and fell in love with Nephi more than with any other character in profane or sacred history that I have ever read of, except the Saviour of the world. No other individual has made such a strong impression upon me as did Nephi. He has been one of the guiding stars of my life.

Among those things I had planned was that I should be married before I was twenty-one. That was one of my dreams. But I had the hardest work in the world to get married before I was twenty-one. I made up my mind that I would be a full-fledged man when I was twenty-one years old. I got there twenty-one days ahead of time. The young lady wanted to wait until Spring, but insurance agents do not know what "No" means; so, being an insurance agent, I kept at it, and she finally surrendered, and I got there twenty-one days ahead of time.

I made up my mind as a boy that before I was twenty-one years of age I would be in business for myself. I got there six or seven months ahead of time. I was the assistant cashier of a bank, the janitor, the bookkeeper, the paying and receiving teller, and the collector of interest on notes after bank hours—I did all of this for Zion's Savings Bank for the enormous salary of £15 a month. I would not have had the job as a gift had it not been that it gave me a chance to talk insurance to the depositors, and I was making in the insurance and brokerage business two or three times the salary I was ggtting from the bank.

From my youth, I had dreamed. When I worked as a child I made up my mind to some day work in Wells-Fargo's bank, and I got there. And while I was there working for the agent, I volunteered to help the cashier, the tellers, and the bookkeepers, and I learned that business from A to Z; and I learned it because I dreamed of some day getting a job where I could do the whole business. That job came my way.

As a boy of seventeen, I dreamed in my mind about my future life—what I was going to do until I became thirty-five years of age, planned it out, and worked for it. The moment I was called to go to Tooele I said, "Goodbye all of my plans." I had never thought of holding a Church position; I had other plans. I had planned everything I was going to do and where I was going to get, and from the time I was seventeen until I was twenty-four years old I accomplished every one of the things that I had planned to do and dreamed about in my mind and worked for. I never would have done so without planning—we do not accomplish things without having the idea. No man ever draws an architectural plan of a building who has not in his mind an idea of what he is going to draw.

"Dream, O youth, dream nobly and manfully,
and your dreams shall be your prophets."

—Heber J. Grant.

AUXILIARY SECTION

PRIESTHOOD

Under the direction of the Mission Presidency

THE KEYS OF THE PRIESTHOOD

THE Priesthood in general is the authority given to man to act for God. Every man ordained to any degree of the Priesthood, has this authority delegated to him.

But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labours constitutes the KEYS of the Priesthood. In their fulness, the keys are held by only one person at a time, the Prophet and President of the Church. He may delegate any portion of this power to another, in which case the person holds the keys of that particular labour. Thus, the President of a Temple, the President of a Stake, the Bishop of a Ward, the President of a Mission, the President of a Quorum, each holds the keys of the labours performed in that particular body or locality. His Priesthood is not increased by this special appointment, for a Seventy who presides over a Mission has no more Priesthood than a Seventy who labours under his direction; and the President of an Elders' Quorum, for example, has no more Priesthood than any member of that quorum. But he holds the power of directing the official labours performed in the Mission or the Quorum, or, in other words, the keys of that division of that work. So it is throughout all the ramifications of the Priesthood—a distinction must be carefully made between the general authority, and the directing of the labours performed by that authority.—Gospel Doctrine 168.

By the spirit of revelation the Priesthood governs the Church of Christ. Under this government the Priesthood has power to instruct, rebuke and bless as needed for the welfare of individuals, but only as authorized by the officers of the Church. And the government so obtained is perfect. It is freed from the dross of personal desire, and the uncertainty of self-assumed authority.

PRESIDENT ANDRE K. ANASTASIOU.

BRANCH TEACHERS—HOME MISSIONARIES.

If we follow in the footsteps of our Lord and Master, who is our greatest Teacher, Guide and Friend, we will try to emulate Him. We will go into the homes of our members, friends and investigators and teach them the way of living and the plan of salvation. We will bear our testimonies of the divinity of the Priesthood and the restoration of the Church and Kingdom of God in these the latter days.

May we be wise in heeding the word of the Lord:

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the Kingdom of God, that are expedient for you to understand." —Doctrine and Covenants 88: 78.

Suggestions for Branch Teachers:

Priesthood members, when visiting the homes of the members, active and inactive, BE PREPARED TO TEACH; strive to leave in every home a message of hope, encouragement and faith. Enquire if you can help with genealogical work; encourage the family to attend the Sunday School, Relief Society, M.I.A. and Primary.

SUNDAY MORNINGS IS A GOOD TIME TO VISIT THE HOMES; SUNDAY EVENINGS SHOULD ALSO BE UTILISED FOR THE PURPOSE OF VISITING AND TEACHING.

STATE ON THE WEEKLY HOME MISSIONARIES' REPORTS HOURS SPENT IN TEACHING.

RELIEF SOCIETY

President - - - - - - Sister Marie W. Anastasiou
First Counsellor - - - - - - Sister Helen E. Poole
Second Counsellor - - - - - Sister Maud B. Hawkes
Secretary - - - - - - - - Sister Miriam Mann

Autumn, with its beautiful colours, making the countryside so grand, is with us again. Presently will come dark evenings and nights, bringing to so many the terrors of what may come. To the Latter-day Saints, living the principles and commandments of the Restored Gospel, these terrors are not so frightful. The mental anguish and fear are overcome by the faith in the protecting hand of the Lord. The guardian angels watch over the righteous, the just, and the pure in heart.

We all know that the Lord has work for us to do. The tasks and burdens of some of us are greater than of the others. To each one of us is given the privilege of spreading the Restored Gospel.

Many sacrifices are asked of us these days to help this beloved land of ours. We do it cheerfully. No sacrifice is too great to help retain our religious freedom, which is, indeed, a precious gift.

So, dear sisters, let us use this freedom to the utmost. We have THE TRUTH, which must be spread throughout the earth.

The Lord will help us if we ask in faith. The promise is to all:

"Ask and ye shall receive; knock and it shall be opened unto you." Our love and prayers are for you all. May the Lord bless you in your righteous endeavours.

—HELEN E. M. POOLE.

GENEALOGY

Mission Genealogical Superintendent - James R. Cunningham

RELATIONSHIP.

Those who do temple work, or have others do it for them, should be careful to designate the relationship of the heir to each one of the dead. Near relationships are, of course, easily determined. It is when the pedigree extends back to a number of generations, and when there are a number of uncles, aunts, and cousins—branches from the main line—that the task becomes more difficult.

The following table is given to aid in determining relationships, which, it must not be forgotten, must be established from the heir to each individual in the record:

Relationship Table.

The parents of the heir's father or mother are his grandfather or grandmother; therefore, he is grandson to them.

The parents of the **heir's** grandfather or grandmother are his great grandfather and great grandmother; therefore, he is great grandson to them.

The parents of the **heir's** great grandfather or great grandmother are his 2nd great grandfather or 2nd great grandmother; therefore, he is 2nd great grandson to them.

The children of the **heir's** brothers or sisters are his nephews or nieces; therefore, he is uncle to them.

The children of the **heir's** nephews or nieces are his grand nephews or grand nieces; therefore, he is grand uncle to them.

The children of the **heir's** grand nephews or grand nieces are his great grand nephews or great grand nieces; therefore, he is great grand uncle to them.

The children of the **heir's** great grand nephews or great grand nieces are his 2nd great grand nephews or 2nd great grand nieces; therefore, he is 2nd great grand uncle to them.

The **heir's** father's brother or sister is his uncle or aunt; therefore, he is nephew to them.

The **heir's** grandfather's brother or sister is his grand uncle or grand aunt; therefore, he is grand nephew to them.

You will find this information useful. It is a good plan to cut it out and paste it in your Book of Remembrance.

SUNDAY SCHOOL

Superintendent - - - - Elder James R. Cunningham
First Assistant - - - - - - Elder W. O. Chipping
Second Assistant - - - - Sister Winifred A. Osborn

PRELUDE:

First line, Song No. 155, Deseret Sunday School Songs.

SACRAMENT GEM:

Deseret Sunday School Songs No. 71, verse 3.

I come to Thee all penitent,
I feel Thy love for me,
Dear Saviour, in this Sacrament,
I do remember Thee.

POSTLUDE:

Last line, same Song.

MUSIC IN THE SUNDAY SCHOOL.

"For the song of the righteous is a prayer unto me."—D. and C. 25: 12. Therefore let us sing our praises to the Lord.

Dear Sunday School Workers,

The need of well conducted singing in the Sunday School cannot be over stressed; it gives a kind, friendly welcome to all attending, and the spirit of the service can be observed from the enthusiastic singing thus rendered.

Below are enumerated a few suggestions in the interests of better singing in the Sunday Schools.

1. **Carefully** choose and appoint Branch Chorister and Organist, these to work in close harmony, together with Superintendent, relative to all musical arrangments.
2. **Singing Practice** is one of the greatest aids in the development of congregational singing among the members; it is an insurance against poor singing. Remember during practice period, hymns are **taught** and not merely sung.
3. **Careful choice of Hymns.** These should be selected for their musical beauty and content, and should be applicable to topic on hand.
4. **Conducting.** Have every hymn conducted, the chorister should practice if necessary until efficient. Leadership in singing is most essential.
5. **Part Singing.** This greatly enriches the musical rendition of hymns, as only then are they sung as the composer intended them, also the people can sing the part most suited to their own voice.

(Extracts taken from Sunday School Handbook, 1939 Edition.)

Objective For November.

Let us all strive to improve the music and singing in our own Sunday School.

MISSION SUNDAY SCHOOL BOARD.

M.I.A.

Y.M.M.I.A. Superintendent - - - Elder James P. Hill
Y.W.M.I.A. President - - - Sister Madeline E. Hill

The Mission Board feel very gratified to hear of the several M.I.A.'s that have been organised of late and desire to thank those officers concerned for their information and efforts in the work. CARRY ON!

It has been decided to re-institute the payment of DUES in the M.I.A. and to issue MEMBERSHIP CARDS in return for same. The amounts payable will be sixpence for Bee-Hive Girls and Scouts, and one shilling for M-Men, Gleaners and Adults. Attractive Membership cards will be available by the end of the month and will be forwarded upon request from Branch leaders. Please budget, therefore, the number required and return the figure to the Executive Secretary not later than October 25th. November will be the month to gather in all fees. BY NOVEMBER 30th ONE HALF SHOULD BE RETURNED TO THE MISSION BOARD AND ONE HALF RETAINED IN THE BRANCH FOR LOCAL FUNDS. CAREFULLY NOTE THESE DETAILS.

We are very happy to be able to inform you that a fairly large consignment of current M.I.A. lesson books have arrived. In order to maintain uniformity in the matter of lessons, however, they will not be distributed until the end of the month, when the present course of study on Story Telling will have concluded. We wish to acknowledge receipt of all orders accompanied by money thus far, and request that during the remaining weeks of this month all Branches ascertain the number required and secure advance payment, forwarding same to Executive Secretary at the earliest possible moment.

Executive Manuals, 2/- each; Hours with our Leaders, 2/- each.

A definite scheme for ACHIEVEMENT is under preparation at the present time and a complete statement regarding same, with announcement of accompanying awards, will be published in the next Auxiliary Issue of the "Star."

Event of the M.I.A. month for October should be Harvest or Hallowe'en Ball

GO TO IT!

WATCH THE STAR! LET'S GO TO MUTUAL!

M.I.A. CONJOINT SESSION FOR NOVEMBER.

THE LATTER-DAY SAINT HOME

Organ Prelude.
Song Service: "Love at Home"; "O My Father."
Prayer.
Scripture Reading: Deut. 11: 11-23; Doc. and Cov. 25.
Brief Presentation of the M.I.A. Theme.

Suggestions for Programme.

1. Stories, poems, reminiscences, appropriate music and short talks may emphasise the contribution of the home to individual development. Suggestions for material are given below.
2. A book or play describing fine family life might be reviewed briefly and interestingly. It should be inspirational and free from moralizing or sentimentality. This might be followed by a talk on "What are the Unchanging Values in Family Life" or "The Modern Family and Its Opportunities."
3. The contributions of the Latter-day Saint Home might be featured by selecting those qualities of character that are developed in the home and illustrate each with an appropriate part on the programme.

Suggestive appropriate music for use in a programme on the Latter-day Saint Home:

"Just a Cottage Small," De Sylva Hanley.
"Mother Machree," E. R. Ball.
"Home Sweet Home," A. R. Bishop.
"My Task," E. L. Ashford.
"Bless This House."

Books such as the following may be quoted or reviewed.

"Little Women," Louisa May Alcott. (A classic on family life of a generation ago.)
"The Forsyte Saga," John Galsworthy.
"Greenbanks," Dorothy Whipple.
"Whiteoaks," Mazo de la Roche.

Subjects for Short Talks:

The Modern Latter-day Saint Family and Its Opportunities.
Unchanging Values in Family Life.
The Role of the Family in the Defence of Our Nation.
What My Home has Done for Me.
Our Latter-day Saint Beliefs Concerning Family Life.
A Tribute to My Home and Parents.

The Composition, "I Am Home," printed in the Frontispiece this week, can be used in this programme.

Story Telling

Lesson Four.

ORGANIZING THE STORY FOR RE-TELLING.

The chief work of the one who is to reproduce the story in his own words lies in organizing it so that it becomes, in a sense, his own story. Some narratives, however skilfully and artistically written, are not arranged in the easiest form for re-telling and must be "worked over" or re-organized so that all the steps fall into a natural order of sequence. There must be continuity.

The narrator must himself think straight; he must see every picture clearly if he is to present those pictures clearly to his audience.

The following suggestions are offered:

Read the story through. It may be necessary to do this several times if the power of concentration is not well developed.

Work out the plot clearly, being sure that each part leads up to the next.

Vizualize the situations; make them as vivid as possible.

Select quotations (not too many or too long) which will lend colour to the story.

Study the characters carefully; try to feel as they feel.

Lead up to a climax.

Determine upon a beginning.

Determine upon an ending.

It will be necessary to cut many stories in order to re-tell them in the time allotted. As the organizing process goes on, practice telling the story. Over and over it must be told until every step in its development is clear.

It will often be necessary to reorganize stories from the Scriptures in order to avoid repetitions and to eliminate explanatory or doctrinal passages. In order to preserve the sacred atmosphere, however, much of the construction and many of the exact quotations may be preserved.

For this evening and the next, practice organizing stories, and telling them to the group. As an example of arranging a scriptural incident, read the story of David and Goliath in I Samuel, 17th Chapter; then turn to "David and Goliath," chapter VI, Junior Manual, "Building a Life."

Organize in your own way the story of Joseph from the Bible (Genesis Chapters 37-50); the dramatic incident in the Book of Mormon, Helaman, 4th Chapter; the Story of Elijah (I Kings, 18th Chapter).

A Brief Description of a Life

"There was a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never travelled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except "the power of His divine manhood." While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen long centuries have come and gone and today He is the centrepiece of the human race and the Leader of the column of progress.

"I am far within the mark when I say that "all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that One solitary life.' "

How can you tell at once that this is not a finished story? What may be the value of constructing brief sentences like these when beginning to organize a story? Using two or three as an illustration, make them less monotonous and more beautiful.

John Henry Evans in his book "The Spoken Word," gives us the following suggestions which will be helpful when organizing the story and when telling it in practice as well as before the public.

"The Story-teller should be careful to subordinate such details as should be kept down. Not everything is of the same importance with everything else. Determine just what is important and what is not, and make the subordination accordingly.

How to Cut a Story

Story Must Have:

Background.

Setting—Get your setting. Watch your voice; the colour or tone of your voice may tell pages of material.

Characters—Must be alive and real.

Situation.

Action or vitality.

Human touches—It must be true to life.

Continuity of plot and harmony.

Definite phrases and words of meaning.

Pause—Fill the pause with thought; the listener sees the places which have been cut bridged over by the expression on the teller's face, and his eyes and body movement.

What to Cut Out of a Story:

This will depend largely upon the ability of the one telling the story to make his audience feel the entirety of the thing. Sometimes important features may be cut and lighter pictures presented which will make the story more life-like and human.

Descriptions may be cut out entirely or shortened by the use of more colourful words or shorter phrases. Study descriptive words and phrases.

Make beginning of story brief, yet vital. The first two or three minutes of a speech or story are your golden minutes.

End should be simple, yet all points should be complete. Finish strong. One should not start for his seat until the story is finished with a period. Wait a minute before you leave your position as a story teller and see if your story is really ended.

"The story-teller should, when he can, adopt conversation. Instead of saying 'a shilling came forth from the mint springing and shouting that it was going out into the world,' Anderson says, 'shouting, "Hurrah!" Now I am going out into the wide world!"' The second way is more lively, striking, and dramatic than the first.

"The story teller should make judicious use of pauses. Miss Shedlock values this device very highly, placing it 'first and foremost' among the devices for holding attention. 'I have tried this simple art of pausing with every kind of audience,' she says, 'and I have rarely known it to fail. . . . In Hans Christian Anderson's 'Princess and the Pea,' the king goes down to open the door himself. Now, one may make this point in two ways. One may either say: 'And then the king went to open the door, and at the door there stood a real Princess,' or 'And then the king went to the door, and at the door there stood—a real Princess.'"

Discussion:

In judging a story, one of the important things to watch is the organization. Ask yourself these questions:

Is there an interesting beginning; does it quickly attract the attention of the listeners?

Is the theme developed clearly; is there continuity?

Are the situations vivid?

Are the characters life-like?

Is there a climax?

Does the ending quickly sum up the message?

Assign members to tell legends, showing how they chose them and organized them and have class analyze organization.

PRIMARY

Acting Supervisor: EDNA GARDNER

Our OBJECTIVE for the Month:

LET'S BE KIND TO ONE ANOTHER.

Memory Gem:

"Politeness is to do and say
The kindest things in the kindest way."

Monthly Theme:

Consideration for others.

Lesson Topic:

See Young Folks' page. The four weekly meetings in a month should be used:—1st week, Bible Lesson; 2nd week, Ethical Story; 3rd week, Making Scrap Books; 4th week, Music and Play.

Time and Place of Meeting:

Meetings should be held once a week, the time and place to be decided by the Branch Presidency and the Primary Mother. Some groups may wish to split up into Zion's Boys and Zion's Girls, Bluebird Girls, Seagull Girls; others may find it better to meet in one group. Each meeting should be opened and closed with prayer. The meeting should be held for just one hour. Primary outlines may be obtained from the Mission Office on request; also Monthly Report Forms.

IT IS REQUESTED THAT THE REPORTS ARE SENT IN AS SOON AS POSSIBLE, AS THESE GIVE ME SOME IDEA HOW YOU ARE GETTING ALONG.

OFFICERS

DISTRICT AND BRANCH PRESIDENTS, SUPERVISORS, AND ALL AUXILIARY WORKERS

THIS IS FOR YOU

DO YOU KNOW:

1. WHAT THE M.I.A. PROGRAMME IS?
2. WHAT THE NOVEMBER SACRAMENT GEM IS?
3. WHERE TO OBTAIN GENEALOGY LESSON MATERIAL?
4. HOW OFTEN SHOULD THE BRANCH AND RELIEF SOCIETY PRESIDENCIES MEET TOGETHER?

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